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NATIONAL.

THE INDIAN QUESTION.

The following extracts are from the first of two essays recently published in the *National Intelligencer*, under the signature of "William Penn."

To ascertain *what is the state of the Indian Question?* it will be necessary to bear in mind the following particulars.

The present Chief Magistrate of the United States, soon after entering upon the duties of his office, gave the Cherokees and the other southern tribes to understand, that they must submit to the laws of the States in their neighborhood. While he professed a willingness to extend his protection to these tribes, in some undefined manner, and to some uncertain extent, he explicitly and repeatedly declared, that he could do nothing, which should interfere with the State laws, or should imply that the separate States have not the power and uncontrolled power of legislating over Indian tribes residing in their original territory, if it happens to fall within the chartered limits of any State. Of course, the President must have assumed the power of suspending the law of Congress, regulating *intercourse with the Indian tribes*: a law, the principal provisions of which have been in force since the year 1790, and which now stands on the national statute book, unrepealed. If the rights of the States to legislate for the Indians be admitted, it is absurd for the General Government to talk of protecting them, in any respect whatever.

The President has not only supposed himself invested with the power of suspending or repealing laws, but has, in the case of the Cherokees, suspended the intercourse law, which had been made perpetual for their benefit by an express treaty stipulation. He has also assumed the power of vacating treaties, on the ground that all his predecessors in office, and even the Senate of the United States, had transcended their constitutional authority.

The fact that the President has theoretically and practically assumed the power of suspending or repealing a law of Congress, which had been enforced by every one of his predecessors, and the power of vacating treaties, which had been uniformly held sacred by him, is one of the most remarkable things which has ever taken place since the origin of our government. How very remarkable it is, may be seen by any one who reflects, that the Constitution has given the President no power to pronounce an existing law unconstitutional, much less to repeal or suspend a law. He does not embody in himself all the legislative and judicial functions of the Government.

The interpretation of laws, and the power of deciding as to their constitutionality, belong to the judiciary, by which branch of the Government these powers have exclusively been exercised. Even in hereditary monarchies, wherever there is any thing like a limited Government, the King can abrogate, alter, or suspend no law. The King of England, for instance, has no power of this sort. The representatives of the French people inserted in the recent charter a declaration, that the King should *never suspend the operation of a law*; and this was one of the first, and one of the most important additions which they made to the old charter.

Such being the known opinions and conduct of the President, the Indian bill passed at the close of the last session of Congress. The act would be perfectly harmless, were the execution of it confined to a Chief Magistrate, who entertained the views of General Washington, and Mr. Jefferson, in relation to the whole subject. It recognizes the national character of the Indian tribes, and expressly guards against the violation of treaties. Yet, both its friends and its opponents knew very well, that the Indian tribes were denationalized by these State laws, with which the President had said he could not interfere, and that under the operation of these State laws, every treaty, though made for the very purpose of protecting the Indians, would become a dead letter. I speak of the friends of the bill generally. There may have been a few who voted for it, in the belief that it would be impossible for the President to disregard the plainest stipulations of treaties, under the auspices of an act of Congress, which expressly guarded their sanctity.

The effects of this act of Congress have been precisely such as its opposers predicted they would be. The Indians have all been told, that the opinions of the President, as they have been previously stated and explained, are approved by Congress, and that now there is certainly no alternative for these tribes, but a removal beyond the Mississippi, or subject to the laws of the States.

Attempts to negotiate with the South-western tribes have been renewed under the auspices of the Indian bill. The Cherokees and Creeks have refused to treat.—The Chickasaws have agreed to remove, *provided* a tract of country can be found which shall be satisfactory to them; a condition which they do not believe it possible for the United States to comply with.—The Choctaws have recently signed a treaty under the very urgent influence of the Secretary of War, with the law of Congress as explained by him, and the laws of the State of Mississippi, and all the unknown power of State legislation, suspended over them; the whole forming a system of duress, which the Choctaws could not withstand, and which is equally unjust to them and dishonorable to the country.

Soon after Mr. Wirt was employed as counsel for the Cherokees, he prepared for their use and guidance a written opinion, embracing all the material points of difference between them and the State of Georgia. In this opinion, which was drawn up with great ability and candor, and sustained by unanswerable argument, the following positions are established, viz:

1. That the Cherokees are a sovereign nation. 2. That the territory of the Cherokees is not within the jurisdiction of the State of Georgia, but within the sole and exclusive jurisdiction of the Cherokee nation.

3. That, consequently, the State of Georgia has no right to extend her laws over that territory.

4. That the law of Georgia, which subjects the Cherokees to the jurisdiction of that State, is unconstitutional and void.

5. That the improvements, for which individuals among the Cherokees have received a compensation from the United States, in consideration of their emigrating to the country on the Arkansas, do not pass to the United States: much less does the soil, on which these improvements are found, pass to the United States for the use of Georgia; but these improvements and the soil belong to the Cherokee nation.—And,

6. That the President of the United States had no constitutional power to fix the boundary between the Cherokee nation and the State of Georgia.

In these positions, many of the most distinguishing

lawyers in the United States have fully and deliberately concurred. Indeed, it may be doubted, whether a lawyer of any reputation can be found, who will seriously undertake to controvert them. I do not know that an answer has been attempted.

If any confidence can be given to the opinion of Mr. Wirt, thus expressed and published in the view of the whole civilized world; an opinion, which as Mr. Wirt very well knew, must inevitably either elevate or depress his own character, as a professional adviser, and a man of intelligence; an opinion, formed under circumstances of peculiar responsibility to his clients, whose deepest interests are involved in the issue; if any confidence is due to the opinions of many other eminent jurists in our land—men of experience and sagacity, neither seeking nor holding public office, not entangled with political parties, but looking at the subject only as connected with the permanent interests of the country; if any credit can be yielded to the solemn asseverations of some of the ablest and most respected members of both houses of Congress; or to reasonings, which have been pronounced unanswerable by men of great intelligence in Europe and America; or to the declarations of compassionate and patriotic citizens, many of whom regard the matter in the single light of common sense and common honesty; if these things, or any of them are worthy of consideration, the people of the United States are soon to decide a most extraordinary question. It is—*Shall our nation violate its faith?* The question is no less than this—it cannot be made less. No sophistry can disguise it. No art can conceal it. No party clamors can drown the voice of reason and conscience, which incessantly cries, *Beware of National perfidy.*

The question, then, for our young and boasting Republic to settle is, shall we deliberately make up our minds to forswear ourselves? Shall we calmly and coolly, & after many months for consideration and reflection, proclaim to the world, in the face of Heaven, that we deem very lightly of our faith; and that we can break treaties by scores and by hundreds, without a pang, and without a blush?

Shall we, the People of the United States, who formed all our constitutions of Government; who do not forget that we govern ourselves; and who expect our will, and not the will of a privileged few, to be obeyed; shall we, perpetrate an act, which combines all the baseness and guilt of the meanest fraud, the most barefaced falsehood, and the most deliberate perfidy? Shall we perpetrate such an act, while, in all our intercourse with foreign nations, we are talking of justice, and honor, and integrity? and are demanding in a high tone of morality, as if conscious of rectitude, that all our rights should be admitted, and all our claims should be regarded as unquestionable? Shall we perpetrate such an act, by encroaching upon the rights of the weak and defenceless, merely because *they are weak, and we are strong?* Shall we do this with reference to the descendants of men, who listened to the persuasions and entreaties of our fathers? who consented to a peace at the earliest solicitation of Washington and other worthies and heroes of the revolution? who received from Washington, as Chief Magistrate of the newly formed Union, the very first pledges of the pure and uncontaminated faith of the rising Republic? and who accepted our solemn guarantee, as the great equivalent for large and rich domains, which they relinquish to our expanding population? After expressing, for forty years, our determination to abide by these very engagements; after repeating and re-affirming these engagements by the mouths, and under the seals of all the venerable and honored men whom we had selected as most worthy to hold the highest offices in the State; shall we suddenly have the falsehood, the audacity, the impudence, to absolve ourselves from all the obligations, which rest with such accumulated weight upon us?

Is it possible that the people of the United States would hesitate on this question? No; they would not, if they saw that this was the question distinctly proposed to them; that they must answer it; and must be held responsible to the world for the answer. The danger is not, that a majority of the People will decide wrong, with a full understanding of the case; but that apathy will prevail; and the question will be decided by the way of interested voices; and by those who are guided by interested voices; and thus the character of the country will be lost, before the country is aware of it.

If this nation, the People of the United States, shall commit, or, which is the same thing, allow their public agents to commit, an act of flagitious and enormous wickedness, in a perfectly plain case, and without any excuse or palliation, the disregard of public morals and public decency will be more shameful, the injury done to weak suppliant tribes more wanton, the disgrace brought upon the cause of free government more deep and more extensively pernicious, and the guilt incurred more bright and appalling; than it is in the power of language adequately to describe. History furnishes no parallel case of palpable injustice and cruelty, committed, or allowed, by the mass of the inhabitants of a great country, after ample time for deliberation.

For the Boston Recorder.

We earnestly recommend the following business-like communication to the immediate attention of those to whom it is addressed. *et cetera.* —ED. REC.

TO CLERGYMEN.

Ought not petitions to be sent in to Congress in behalf of the Indians? All the friends of the Indians say, yes. Why are not more petitions circulating? Because every one is waiting for his neighbor to move first. Now if things go on at this rate, the session of Congress will close, and nothing be done. I have been waiting for others to move till I am tired of waiting, and I will not wait another day. The cry of the poor Indian is ringing in my ears, and though it rains violently this morning, and I am fatigued with the labors of the Sabbath, I will go immediately and attend to this business, that perchance something may be done for the relief of the Indian and the vengeance of Heaven be averted from us. It is time for us to be earnest and active. I will suggest to others the following plan. Let every Clergyman who reads this, immediately take his pen and paper, and either copy the following petition, modified to suit his taste, or draft an original one; sign his own name to it, and carry it to the most efficient man in the parish, and have it presented to every man, and forwarded to Congress.

To the Senate and House of Representatives of the United States, in Congress assembled.

The Memorial of the subscribers, inhabitants of the town of — in the county of —, and commonwealth of Massachusetts, respectfully represents:

"That your memorialists feel constrained to come before the National Legislature, with an earnest request, that the public faith may be preserved inviolate, in all the transactions of the Government with the Indians; that these dependent allies, some of whom have been models of good faith & good neighborhood, may be treated with kindness and generosity, as well as with justice; that no encroachments may be made upon their right of territory, or right of self government, as guaranteed by numerous treaties; and that they may be secure in the possessions which they derived from their ancestors, of which they are now in the peaceful enjoyment, and for the continued occupancy of which they have, in the language of the Chief Justice of the United States, 'a legal and just claim,' independently of any guaranty from the United States.

Your memorialists would refer your honorable body, for what they deem a correct exposition of principles on this subject, to a memoir adopted by citizens from all parts of the Commonwealth, at a public meeting held at the Representatives' Hall of the State House in Boston, on the 8th of February, 1830, and would only repeat their importunate prayer, that nothing may be done, or permitted, inconsistent with the great principles of *public morality*, or to the strict and conscientious regard to the obligations of good faith.

"And your Memorialists as in duty bound, will ever pray,

Perhaps in some places it may be best to call a meeting and adopt resolutions, but it is now almost too late to wait for this. What we intend to do upon this subject, must be done quickly.

A CLERGYMAN.

SENTIMENT ABRAL.

The Editor of the Canadian *Watchman* has the following remark on that part of the President's Message which relates to the Indians:

"These few words concerning the tribes of Indians natives, we read with extreme pain, and we fear facts will not justify them. The President has much more of the same tenor, and though we can say nothing with a hope to alleviate the red men's hard fate, it is our serious apprehension that might is about to trample down right, and grind it into the dust. Where shall the poor Indian find help?"

GOD IS JUST."

SELECTIONS.

CHRIST AND THE CHURCH.

The union and endearments between Christ and His people are mutual and reflective; as they are extremely tender of His glory, so He is concerned in all that is done to them. And though the perfection of love consists more in the afflictions of the heart than in outward offices, yet our Saviour most congruously produces in judgment the consolations of love to them, supplying their wants, allaying their sorrows, owing them when obscured and depressed by afflictions, and injuriously treated by others. This love of service that is directed and exercised towards the saints for the image of God shining in them, because they are the children of God and members of Christ, and therefore perfects such an act, by encroaching upon the rights of the weak and defenceless, merely because *they are weak, and we are strong?*

Shall we do this with reference to the descendants of men, who listened to the persuasions and entreaties of our fathers? who consented to a peace at the earliest solicitation of Washington and other worthies and heroes of the revolution? who received from Washington, as Chief Magistrate of the newly formed Union, the very first pledges of the pure and uncontaminated faith of the rising Republic? and who accepted our solemn guarantee, as the great equivalent for large and rich domains, which they relinquish to our expanding population? After expressing, for forty years, our determination to abide by these very engagements; after repeating and re-affirming these engagements by the mouths, and under the seals of all the venerable and honored men whom we had selected as most worthy to hold the highest offices in the State; shall we suddenly have the falsehood, the audacity, the impudence, to absolve ourselves from all the obligations, which rest with such accumulated weight upon us?

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upon them, and the hapless builders have been scourged from their unfinished labors, and compelled, instead of aid in building new dungeons for the patriot, new palaces for the oppressor. True religion alone can rear and sustain the edifice of equal rights and of social freedom; and to the church of the living God has been reserved, by the promises of prophecy, the glory of "building" these, "the foundations of many generations," and of raising aloft that fabric of universal emancipation, which the sophist and the warrior have left to moulder unfinished.

INTELLIGENCE.

Extract from Mr. Abel's Journal.
CANTON MISSION.

Conversation with a Chinaman.

March 15th, 1830.—After service, had a long conversation with a Chinaman, who in early life resided three years in America. He had frequently attended public worship in Christian churches; but could not have comprehended the principles of our religion, or made any inquiries on the subject. His conversation, however, appears never to have suggested that there was then more than a very unimportant difference between the religion of China and that of America. He had heard of Jesus Christ, but supposed Him the American Confucius, and doubtless thought, that his countrymen were equally favored in their philosopher. It was very evident, that he did not entertain a correct idea of the nature and unity of the God-head; and was ignorant of the leading principles of natural religion. Endeavored to convince him that there could be but one God, and to impart some idea of those principles which are the most divinely interesting, and which are peculiar to the worship of an invisible being. One prominent truth was introduced, and the difference between the Saviour of the Christian, and the philosopher of the heathen explained.

Praching of the Gospel. As far found.

March 21.—I officiated yesterday at Canton. Among the congregation was one of the Chinamen, who have spent some years in America. His name is A-see. A-see is known by many; he was partially educated at Cornwall, and professes the Christian faith in New-York. In an interview with him, he evinced a knowledge of "the language of Canton," but when taught, or whether educated with the power of Chinese, is only known to the "Searcher of Leang A-fa.

March 26.—This evening Dr. M. sent for us to meet Leang A-fa at his house. As is generally known he is the first fruits of the mission to China, and if the promise respecting the Jews be applicable to the Chinese, and the multitude composing "the lump," in individually as "holy" as "the first fruits," when a rich and glorious harvest may be expected from these "uttermost parts of the earth." Since his conversion he has greatly improved, and is now "counted worthy to suffice" for his Master. He has been seized, imprisoned, spoiled of his goods, and scourged. Undaunted by his duty, his daily business is to teach and preach Jesus Christ from house to house. He appears to possess the spirit of a martyr, and is prepared, if necessary, to meet his fate. The delight which he expressed in welcoming missionaries to his benighted country, was equally animating to us. One in whom appeared so distinct a sense of the Saviour's mission, and tenth chapter of Luke in Chinese, and explained with much propriety, the sentiment of "the harvest and the labourers."

The interview was closed by a solemn and fervent petition, in his own language, which before rising, was translated into English, and offered by Dr. M. to "the same Lord over all." It was mentioned that all his prayers are so different from the set phraseology of the formalist, and so adapted to circumstances, that they carry the evidence of their divine origin and sincerity with them.

Monthly Conv. in China.

April 5th.—Met together for a friendly concert of prayer. With most present but ourselves, it was gratifying to know, that the voice of prayer, if begun by us, could not die, at least in the ears of the Lord, until thousands in other lands, swelled the petition, and rolled it almost the world around. The subject of persecution was introduced in connection with China, and the opinion resulting from long observation was advanced, that the missionary would not probably always escape. It is supposed that the obstructive mountain is volcanic, and before it melts down, there will be a period when it shall probably bury in its burning current, all who have ventured near. This, however, may not be the consequence. Some fatal and sudden explosion may discharge the wrathful fires and submerge the persecutors, while the missionary escapes, and finds his way prepared.

One fact is encouraging; when the obstructions are removed, and the Gospel gains access, it must have a speedy and wide circulation. There is no moral power in China to confront it. The religion of the empire is baseless. The fabric already shaken, nothing supports it but a vast sea of ignorance, which can withstand no shock, and when it yields, must bury the whole in common grave.

Closing exercise in the Room.

April 25.—Last Sabbath we closed our exercises in the Roman. Before service, notice was given that it was the last opportunity of attending public worship on board. The congregation was quite large, and the occasion, one of more than ordinary solemnity. In the afternoon, made my last visit in the forecastle, and addressed those present—many of whom seldom attended our cabin services—with a reference to the next probable meeting at the bar of God.—The scene has closed. Our religion is dissolved. What has been done is already sealed, for the examination of the judgment.—Christ. Intelligencer.

GREAT BRITAIN.

By files of the London World, just received, it appears that Great Britain shares largely in the convulsions which agitate Europe. There is great excitement and much disorder in the country; though on the whole a spirit of rational, but determined, freedom seems to preponderate. By the extract below, it will be seen that Christians are not inactive at this juncture.

Report in the Scotch Church.

Dr. Burns, in a sermon delivered before the Synod of Glasgow and Ayr, at Irvine, on the 12th inst., remarked, "We must set our hands to the work of an efficient and extended reform. Our courts must do their duty with a fearless spirit of manly independence; and the legislature and the country, so far from intercepting us by an incoming of laws, must stand by us." And this is the case. Our acts of theology and moral law, the broad and deeply indented lines of a profound and vast literature, associated with a still softer range of enlightened minds, and a more direct and practical bearing on the duties of mortal care. Our clergy must be able ministers of the New Testament, and as such they must "preach Christ Jesus the Lord," with evangelical clearness, and with holyunction. The exercises of ministerial visitation, and catechizing, must no longer be ranged, as in many towns and parishes, under the heads of old practices of our fathers. A clear intimacy between pastor and people must be cultivated. Greater strictness of discipline must be exercised; and ministers themselves must be "examples in all the good works which they shew." Christians must not be so backward to undertake the office of the eldership, and office-bearers in the church must be ready to discharge their duties in courts and in their parishes, with judgment, piety, and zeal. Our people must be affectionately and impressively reminded, that "it is not every one that saith Lord, Lord; but in hell itself, they are called 'Lord, Lord.'"

The religion of Christ is the only certain cure for this, which Robert Hall calls the epidemic disease of human nature, and hence the unfeignedness or degradation of its teachers is the greatest, and, indeed, the irreparable calamity of a State. The ancient prophets traced all the evils which befel the Jews to their fruitful source, the faithless teachers contumacious and ambitious rulers, and both combining to rob the spirit of their power and neutrality.

Give the honest school masters, a free press, and humble, devout Ministers of Christ, and we will soon free the country of all her woes. Withhold these, and the people will perish.

These Societies which are the home and glory of our epoch—which are carrying divine knowledge, Christian education, and moral virtue, upon their standards, have been greatly multiplied and blessed. The Bible cause has been urged forward with the most untiring zeal. All Christian denominations, with some very small exceptions, have delighted to unite their efforts in so great and good a work, and we rejoice to say, that there is hope, before the expiration of the appointed period, that will not be a family in South Carolina or Georgia, which will not be in possession of the word of life.

The Presbyterian Education Society of Georgia has had an immense interest throughout the State the past year, and has gained a prominent place in the affections of the members of our Church. The number of young men who have been trained up entirely, or in part for the Gospel Ministry through its instrumentalities, is now very large, and we feel assured that if it is fostered by the prayers and contributions of God's people as it deserves, it will become a powerful auxiliary to the progress of truth, and elevated piety in this region. The Presbyteries in South Carolina are also aiding indigent and pious young men whom we trust God has called to preach the Gospel; their claims are regarded

with deep interest; the Churches are beginning to listen to the voice of Providence on this subject, and are making exertion to prepare them for extensive usefulness in the Church and world.

But among all the benevolent institutions of the day, none seems to have awakened a more universal and spirited exertion in the Churches, than that of Sunday Schools. There are few religious societies in any of our Presbyteries, but have made more or less exertion for the instruction and salvation of those who were formerly considered too young to be admitted.

The efforts that have been made to suppress the dreadful vice of Intemperance, have been eminently successful. Societies for this object are rapidly increasing in number and efficiency through all our borders.

Much good has also been done by the distribution of Religious Tracts. These little streams, like the thousand rivulets that water the earth, are refreshing and fertilizing and blessing our land.

Among the benevolent exertions reported by our Churches there is one which, although mentioned *last in order*, is no less *in importance and interest*; it is that of our colored population. A growing responsibility on this subject is felt in our Churches, and the deep interest which these fellow mortals begin to manifest on the subject of their own salvation is a matter of prayerful solicitude to many of God's people. We are happy to observe that several churches are devising plans for the spiritual benefit and welfare of our colored population in Savannah, and by the "Orthodox" church in England, and in its person promise worth of special notice.

Scripture and Scripture History are represented by pictures on cards by which a whole story which it would take

hours to explain to the comprehension of these people is understood by one single view. This plan like that pursued in Infant Schools is found to be attended with the most essential benefit—the scheme is worthy of trial in all our churches, and may we not hope, that at no distant period, this part of our population may experience extensive spiritual growth and salvation.

The simple hearted, trusting expression of the words of their mouth and soul in a hard heart. Nothing shows more clearly the power of religion more than its effects on these ignorant people; it causes them to triumph in death! "Master," said a dying Negro, "I have been a faithful servant to you, and to my God according to my poor knowledge—for myself I have no fog. I die with this one sorrow—that you are not as I am—but that you are not a Christian." An Apostle could have said more. His master was deeply moved, and wept over this poor, benighted slave.

In the early part of the year, there was a very visible token of divine favor among the churches within the boundaries of the South Carolina Presbytery; and although these have, in some measure, disappeared, yet there is a spirit of unanimity among the churches, and an earnest desire for religious knowledge, which promises much, and encourages the hope that the Great Head of the Church is still with us, people, and about to bless them. In the Presbytery of Boston, the church at Catholic has received an addition of 55 members by baptism, and that God has honored the Ministry of his word among them.

In the Presbytery of Harmony, the revival which continued for more than two years, has subsided; but the precious fruit of this merciful visitation still remains.—The Church of Columbia, Sumpter, and Hopewell, have been blessed with the special presence of the Spirit. At Mount Pleasant Village, within the boundary of Charleston Union Presbytery, there has commenced a work of grace, which appears to have taken place in the conversion of a number who have hitherto lived in darkness. In the Presbytery of Georgia, the progress of truth has been remarkable in the past year. In the distant church of St. Augustine, in the midst of the errors of the Romish Church, there have been several remarkable conversions; and most of the world who never spoke of conversion and the operations of the Spirit, were made saints, and were constrained to acknowledge the truth of the Bible, and the importance of religion. In one branch of the Church of Darien, there has been a present of grace in operation for many months, and more than 20 have made public confession of their faith in Christ, as the fruit of this revival. Many others are rejoicing in hope, of whom it is believed that they will hold on their way.

By Bryan County there has been a most pleasant and gracious moving of the Spirit, and a small church has been gathered to testify of the grace of God.

In this connection we would mention especially the efforts that have been made in behalf of the Theological Seminary, under the roof of its Synod. This has been the object to which we have been most anxious, and the interest of which we trust has engrossed our most ardent efforts to please God, and thank the friends of this Institution, we would mention their unwearied and benevolent labors in its behalf.

The gift of the Lex and Buildings for the use of the Theological Seminary, by the citizens of Columbia and the surrounding section of country, we regard as a most liberal donation, and worthy of the *truly generous* and *erected character of the State*. The effort of the Charleston Union Presbytery to endow a Professorship, and the progress which has been made toward this accomplishment, we rejoice to promise that this institution will soon be up to a standard that will command the respect and confidence of the resources of this Southern country. We commend it to the good feeling, the prayers and the exertions of all our brethren; for we believe it will become an *honor to our land*, and a *blessing to all our churches*.

BOSTON RECORDER.

WEDNESDAY, JANUARY 5, 1831.

GERMAN THEOLOGY.

There has been considerable discussion of late on the question, "What constitutes Infidelity?" and on the question "What constitutes belief in Christianity?"

In other words, "What is the fundamental principle, which, if a man acknowledges, he is entitled to the name and privilege of a Christian; and which, if he disowns, he is not entitled to the name and privilege of a Christian?"

This is a question which we have not undertaken to decide. Our Unitarian neighbors, however, in order to avoid some disagreeable conclusions likely to be forced upon them by the "Spirit of the Pilgrims," have denied to German Rationalists the name of Christian, and asserted that they are Infidels. We have asserted that Rationalists have the same right to the name of Christian that Unitarians have; and that Unitarians, in denying this name to Rationalists, condemn themselves and justify the "Spirit of the Pilgrims."

For this assertion we have been taken to task, and accused of "controversial dexterity," "misrepresentation," and some other bad things. Still, we know very well that we spoke only the "words of truth and soberness;" and though we have not access to all the books we could wish for the purpose, we shall proceed to make our assertion good by the use of the Rationalist theologians.

The question "What constitutes a belief in Christianity?" has been more agitated and more fully discussed, in Germany, than it has been here; and various answers have been given to it, both by Rationalists and the Orthodox.

We now propose to give a few of the Rationalist assertions to this important question; and if they differ in any essential respect from the answers given by Unitarians, we will think any one to tell us wherein the difference consists.

Dr. Schott, a distinguished Rationalist in Leipzig, defines the essential principle of Christianity to be: "Joyful tidings of a divine kingdom, established by the will of God, for the purpose of instructing and saving men, by Jesus Christ."

Dr. Schott, on Unitarian principles, a Christian is an Infidel;—Eckermann, a most acute and learned Rationalist, defines the fundamental principle of Christianity as follows: "There is one God; and He has revealed Himself by Moses and the Prophets, by Jesus and the Apostles."

With such a confession of faith as this, and a blameless moral character, would not Eckermann be admissible to any Unitarian Church in Boston? I, then, Eckermann is Infidel, while are Unitarians?—Dr. Ammon of Dresden asserts that the fundamental principle of Christianity is: "God, the Creator and Governor of the world; also the Author and Giver of human happiness by Jesus Christ."

(Christian Theology, Sec. 25.) This is not altogether so explicit as Eckermann's definition; yet, for ought that we can see, it is very decent Unitarianism, or very fair Biblical Infidelity.

It seems to be quite a difficult matter for Rational Christians to make out a definition of Christianity that will fairly include themselves and fairly exclude all Infidels.

In this connection it may be interesting to ascertain how those Rationalists, who subscribe the Articles of the Lutheran Church, and hold offices under it, regard the doctrines of that Church. Bretschneider, who professes to belong to no party, defines the fundamental principle of the Evangelical Church as follows: "The doctrine of native

depravity and its punishableness, and the consequent necessity of redemption by Christ through faith without works—or, the doctrine of Jesus Christ as the Redeemer from the guilt and punishment of sin."

(Theology, Vol. I. p. 31.) With this definition Dr. Wette (the "Infidel" Dr. Wette) substantially coincides. (Lectures on Religion, p. 178; and Biblical Dogmatics, Sec. 229.) Bretschneider and Dr. Wette both profess to be Lutherans, and this they acknowledge to be the fundamental principle of Lutheranism.

Liberal Christianity is much the same all the world over. It can *profess* what is convenient, and *believe* what it pleases; and still think itself *rational* and *honest*. We presume that Dr. Wette has no more apprehension than he is acting a dis honorable part in professing himself a Lutheran, than the friends of Dr. Ware have, that they are acting dis honorably in asserting that he is Orthodox according to the true intent and meaning of the Hollis Statutes.

We have the highest respect for the talents and moral integrity of both the Berlin and the Cambridge Professor, and do not believe that either of them would willingly do what they suppose to be wrong; but we do believe that loose views of Christianity lead to very loose views of the accountability of a man for his faith, and for his profession of faith before his men.

While on the subject of German Theology, we would again call the attention of our readers to the rash and groundless assertion, so often repeated of late, that the *Orthodox Divines of Germany are Universalists*.

Professor Hahn of Leipzig, who held the famous public discussion with the Rationalist Krug, of which so graphic a description was given in the first volume of the "Spirit of the Pilgrims," is as well qualified as any man in Germany to speak of the orthodoxy of his Orthodox brethren.

He proceeded to read the various Articles of the Catholic Creed, and to point out the error and danger of each. Some of these articles were—the infallibility of the Church—the Apostolic succession and supremacy of the Pope—the making of equal authority with the Scriptures—praying to the Virgin Mary, to angels and saints—penance making satisfaction for sin—the works of supererogation performed by saints may have their merit transferred to others, (hence the sale of indulgences)—Purgatory—the seven Sacraments—the real presence in the Eucharist—the propitiatory sacrifice of the Mass—and some others. Each of these articles was the subject of comment, and each was illustrated by ample appeals to authorities and facts.

In the progress of the discourse the Lecturer commented freely on the Catholic prohibition of the Bible to the laity, the strict accountability of each Catholic to the See of Rome, the idea that his sins may be atoned for by penance or good works, and be pardoned by the Priest; the celibacy of Priests and Nuns, and the dangerous tendency of this regulation to families under the influence of the Priesthood. He illustrated the influence of Catholicism on liberty and civilization by reference to its operation in the government of France in recent times, and to the comparative progress of intelligence and refinement in Canada and New-England, in the United States and South America. Though Catholics zealously promote a particular species of intellectual culture, it is an education narrowed and confined, and the mass of the people are kept in entire ignorance of that which most concerns them to know.

The Lecturer spoke of the evil that would ensue if the President of the United States were a Catholic, and the different heads of departments were Jesuits, all acting up to the principles of their creed. He spoke of the facility with which men of the most opposite sentiments might unite with the Catholic Church, which had rites for the superstitions, penances for the scrupulous, the fine arts for men of taste, mysticism for mystics, indulgences for the vicious, forms and ceremonies for hypocrites, skepticism for skeptics, and even piety for the pious. If the liberties of the nation are ever overthrown, it will probably be done, in the opinion of the Lecturer, by the union of unprincipled men with the Catholic.

such sympathy with us in our sentiments respecting our civil and religious freedom. Atheists and Infidels will always ready to sympathize with Catholics, to unite with them in crusading Protestantism preparatory to the subversion of Christianity; to raise the outcry of "Church and State" in order to excite a violent and groundless prejudice, and at the same time foster Popery, which is Church and State combined.

Lecture second. Influence of Catholicism on our Republican Institutions. Text 1 Tim. iv. 1-3. These verses the Lecturer regards as one among the many prophecies of Popery contained in the Bible. He traced the progress of the Papal power, and noticed the changes to which it had submitted, in order to accommodate itself to different periods. He disclaimed all personal hostility to the Catholics, whether laymen or Clergy; repeated and illustrated anew his ideas of the necessity of free inquiry and thorough investigation; affirmed that he should confine his strictures to the well-founded doctrines of the Church, and if any Catholics disbelieved any of these dogmas, they should not accuse him of misrepresentation, but acknowledge themselves to be so Protestant. He again spoke of the delicacy and difficulty of the task which he had assumed, and complimented the Catholics on the patience and stillness with which they had listened to his animadversions on their revered Mother Church.

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TRACT SOCIETY.

Society was held on Wednesday
in Park Street Vestry. The Vestry
hour. The meeting was opened
Rev. Rand; and after the choice of
read by the Secretary. From the
at during the past year, 37,500 pa-
pers distributed in the Sabbath schools
seamen, and 15,000 to Humane and
We make the following extracts from

on.—In the month of July, sev-
eral friends of the Society were
considering the subject of monthly
meetings the subject was fully dis-
cussed in the Board as to the expedi-
ency finally of calling a general vote
of the Society to take immediate
effect this system of distribution. In
the committees were appointed to
procurate details, and
adopted, is as follows:—A com-
munisted—and over each ward of the
city, each place as superintendent,
each family in his ward, that is
furnished with a tract with a
divides his ward into districts,
30 to 60 families each, and
a distributor. The number of dis-
tricts from 10 to 15; the whole number of

of the distributor in his first visit,
practically, to see the head of the
family, explicitly the objects of the Tract
selected, and, as permission to
read, on a moment, and in no case
the consent of the family.

the monthly distribution.—One
fervent Christians in the differ-
ent parts of the city, heartily co-
operating, that the distributors are de-
voted.

Among many interesting inci-
pents, following:

distribution there were about 7800
fused the tract. It was left with
the accept of it and give an answer on

than 600 of the 648 families, receiving
any notice that this system had
been brought into the Sabbath
was attended.

in ward No. 2, speak of the
manifested in the system. The
part gratefully received. Says
"We are in the closet."

we visited 180 families and re-
ceived from them contributions who
had them to the adult school. In
ward No. 1, I have visited 112 families,
were willing to receive tracts.

than I anticipated, I said.

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POETRY.

THE MISERY OF LONELINESS.
Has thou no friend to set the mind aright?
Good Sense will stagnate. Thoughts shut up want air,
And spoil, like bales impeded to the Sun,
Had thought been all, sweet Speech had been denied;
Speech, thought's canal! Speech, thought's criterion too!

"Tis thought's Exchange, which, like th' alternate push
Of waves in quieting, breaks the learned sum,
And defecates the student's standing pool.

In Contemplation, man is but a tree,
'T is poor as proud, by converse unmeasured,
Rude Thought runs wild in Contemplation's field;
Converse, the menage, breaks it to the bit
Of due restraint; and Emulation's spur
Gives graceful energy, by rivals aw'd.

Tis converse quenches for Solitude,
As exercise for salutary rest.
By that int'ro'd, Contemplation raves,
And nature's soul, in Wisdom is undone.

Friendship, the means of Wisdom, richly gives
The precious End, which makes our Wisdom wise.
Nature, in zeal for human anxiety,
Denies, or damps, an Undivided joy.

Joy is an import: Joy is an exchange;
Joy flies Monopolists: it calls for Two;
Rich fruit! Heaven-planted! never pluckt by One.
Necissity, the best of friends, to give
To Social man true relief of himself.

Full on ourselves, desirous in love,
Pleasure's bright beam is fed in delight:

Delight interest is taken by reboun'd;
Reverberated pleasures fire the breast.

Yao Ng.

MISCELLANY.

FLANNELS—DISSPESY—GYMNASIUM.
Such are the headings of three advertisements which were published, consecutively, not long ago, in the advertising columns of our friends of the United States' Gazette. We were struck with the collocation, which, though entirely fortuitous, conveyed an excellent lesson to whoever should pay any attention to these notices. Flannel and dyspepsy stand in the relation of preventive and disease, since an equable temperature of the skin, steadily preserved, as may be done by flannel, will not only help to invigorate the stomach, but save it from disturbance of function, such as pain, spasm, &c., which it is so often subjected to, when the skin is chilled, and perspiration checked. The mere wearing of flannel next the skin has been a prompt, and at times, the only successful means of curing various disturbances of the digestive and respiratory system. Then, as to the relation between dyspepsy and the gymnasium, every one must admit, that it is such as we find between a disease and one of the best and most natural remedies for it. What other cure is often required of dyspepsy, and its long train of nervous complaints, but regular and active exercise, which calls into play the muscles of the body generally, distributes the blood in suitable proportions to all parts, and promotes moderate perspiration? Some find this exercise in much riding on horseback; some in taking a laboring hand in gardening, or agriculture; and some again in pedestrian excursions. The effect is, to keep persons thus occupied, ignorant of the meaning of the word dyspepsy—and to cure others who have suffered from the malady, and been less favorably situated. It has happened to ourselves to suffer, month after month, from disturbed and irregular digestion, when much engaged in study, sitting up late at night, and deprived of regular and sufficient daily exercise, even though we were temperate withal. But when, exchanging this kind of life for one more active, we have traversed, on foot, the country bordering on, and between the Scotch and English lakes, walking between twenty and thirty miles a day, we ceased complaining of dyspepsy, and could eat with relish, and digest whatever fare was placed before us. Capt. Partridge, in his card, which we propose publishing in our next number, tells us of longer walks, and boasts truly of their efficacy in the relief and prevention of troublesome ailments. Thousands, and tens of thousands, gentle, and simple, can adduce similar experience. But, as it is not in the power of many of the inhabitants of our cities to abandon their business and their homes, even in quest of health; they must look around for substitutes for the exercises already mentioned. In all this we will find both example and instruction from Mr. Roper. He will have every thing explained to him without being swayed. His physician may, if he choose, be present, without giving a pledge of secrecy, and occasionally assist and direct his efforts. Mr. Roper avails of, and copies from Salzmann, Jahn, Clas, and other approved gymnastics; but, although this is the only establishment of the kind in the city, he does not pretend, like other characters of much less merit and usefulness, to have a new and patent method, peculiar to himself, of giving strength and curing diseases. It is in the power of every man of common sense, to test the usefulness of the exercises and evolutions of the Gymnasium, and to suggest alterations, and improvements: in fine, to derive benefit from himself, and by adding his experience and suggestions, to make it the means of the largest amount of benefit to others.

We have yet to speak of the second advertisement, headed Dyspepsy. The advertiser announces himself, by an assertion entirely unfounded in fact, viz.—as "the discoverer of the only efficient remedy now known for this formidable disease," (dyspepsy.) We do not accuse him of wilful falsehood in the assertion, but we do of unjustifiable ignorance of the known methods of treatment, and of their operation and effects. We deny his assertion, on the grounds of common sense and experience, which show, that no single remedy can be relied on for the cure of dyspepsy; but that a regular course of dietetics and exercise, aided by the occasional use of medicines, has repeatedly and efficiently cured this disease. His remedy cannot be, in the nature of things, the *only* one, and his treatment be successful. He is not the discoverer, since success has attended the practice of others, long before his mind was so suddenly illuminated on the subject. Either there are several ways of curing dyspepsy, and his is not the only efficient one;

or, if there be but one way of curing it, as it has been often cured before, he is not the discoverer. He may take his choice. In either case he is convicted of ignorance of what he professes to cure, to say nothing of a still more injurious suspicion. But physicians, it will be said, are to be found, who speak well of this remedy—of what? why, of this remedy.

Mr. John Lowry White was the only child of Mr. Calvin White of Richmond, N. H. His parents were informed of his death by the above notice in the Recorder. The news was sudden and distressing, but it is believed that they were enabled to say "The Lord gave and the Lord took away, blessed be the name of the Lord." Mr. White was entirely dedicated to God in baptism. In very early life he became an extraordinary serious impression—was an obedient child of a pious and yielding temper, and never was known by his parents to tell a falsehood. Religious instruction was not denied him in vain. He attended upon, and valued catechetical and Sunday School instruction, and at about fourteen years of age, it is believed, he gave himself unreservedly to the Lord. From this point of life a great anxiety that his future life might be spent in the service of Him whom he loved, and he entered upon a course of study with a view to usefulness in the church. After pursuing his studies for one year, his health failed, and he was obliged, with great reluctance to relinquish the object. At the time of his death he had a public profession of religion, uniting with the Congregational church in Winchester. He was a person much given to prayer, and had stated seasons, in which he had engaged with a dear Christian friend, to pray for several objects and individuals, in the observance of which he was scrupulously exact. It is supposed that he observed them while he lay prostrate. He had a great concern for the souls of men, and addressed letters to several individuals on their spiritual interests, seeking for them not without effort, being attended with his fervent and persevering prayers, to which God was pleased to grant grace and answer. An intimate Christian friend writes, that on hearing of the conversion of one whom he had long made the subject of his prayers, "he said, God has heard my prayer—Man is rejecting in his Redeemer. I cannot express my feelings: God's soul aches."

He was remarkably patient under bodily sufferings. For several years he endured much pain in his head, from which he was not at any time perfectly free, and sometimes it was very severe. He was continually under personal abuse, and did not lack opportunity of rebuking an inhuman crew. While at sea he wrote to a friend, "Although I labor under great afflictions, yet God is my refuge. I am placed among those who delight in afflicting such as are under their care. At one time I received a violent pain in my head for some hours. Knowing I had not offended in the least, I felt my spirit rise for a moment, and reflect on the sins of the crew. He was led to bear it without a word.—I mention this to let you know how much I stand in need of your prayers."

He felt deeply interested in the cause of missions, at the heathen. This was one of the objects for which he had a special season of prayer, and had determined to devote a certain proportion of what the Providence of God might afford him, to this and other objects of religious charity. All who knew him can bear witness to the modesty of his deportment. He conversed with his parents on religious subjects with great reluctance, though with other people he was free and communicative. The state of his health was such that he could find no suitable employment on land, and having known from experience that the sea suited his health he left home about the middle of April, 1829 for the purpose of taking a voyage, and through the offices of Messrs. Greenleaf and Leavitt was at length obtained a passage for Canton. His friends feel under many obligations to these gentlemen for their kindness, and the interest they manifested in his welfare.

His health appeared to improve during the voyage, but on his arrival in Canton his old complaint of pain in the head returned, and he soon died of a suffusion of blood on the brain.

Journal of Health

* We have heard it asserted that the cause for dyspepsy, which consists, we have good reason to believe, in shapooing, that is, rubbing, and kneading well the skin and muscles over the stomach and adjacent parts, we may next expect to hear of a seller of flannel advertise a medical and effectual remedy for cold colds and dyspepsy. But people will say, "it is only a flannel jacket, and they can get that at any woolen store, without paying an exorbitant price." To this we may suppose the advertiser to rejoice, that his flannel is not like any other kind—it is not red, or white, or yellow, but a new shade, or Isabella color. Let him give some certificates, and a rigorous account of the origin of the color, and the man is on the high road to fortune. And why not? greater knaves have gone before.

PROGRESS OF TEMPERANCE.
Rev. Dr. Edwards, agent of the Am. Temp. Soc., is now in the City of Washington, where his labors in the cause of Temperance are highly appreciated.

We are in the Journal of Humanity a letter of Prof. Stuart, renouncing the use of Tobacco. We hope to find room for extracts.

An Argument from Experience.—Governor Cass, of Michigan, in an address delivered before the Detroit Temp. Soc., on Thanksgiving evening, remarked as follows: "If I am to be allowed to speak of myself, I am the man who will be most likely to talk of a veracious witness, who will withhold material evidence when summoned before a court of justice, as of a respectable man who would be a mystery to his knowledge by holding it as a secret, and transmits it as a secret to another person, with a pledge to divulge it. The annuals of medicine do not contain the name of any man, as a respectable physician, who ever acted in this manner; and we hope, for the honor of letters and humanity, that never will."

The subterfuge of those who deny that any man, as a respectable physician, who ever acted in this manner, and we hope, for the honor of letters and humanity, that never will,

be exposed to the world, will be enlightened respecting the new remedy. We believe these credulous mortals would learn much more of the master by consulting Salzmann, the celebrated shapooer, at Brighton, in England.

TO SCHOOL COMMITTEES, TEACHERS AND OTHERS.

OLNEY'S SCHOOL GEOGRAPHY. A Practical System of School Geography, simplified, and adapted to the capacity of Youth. Embellished with numerous Engravings of Manners, Customs, &c. Accompanied by a New and Improved Atlas, beautifully colored.

Containing Eleven Maps and Two Charts, viz:

1. A Map of the World. 2. A Map of Ohio and Indiana.

3. Polar Hemispheres. 4. South America.

5. A Map of N. America. 6. Europe.

7. The United States. 8. Asia.

9. New England. 10. Africa.

11. Middle and part of the Southern States.

12. A Chart.

13. A Chart.

Estimated on a new plan, the comparative size of the present Empire, Kingdoms and States, with their forms of government, extent of territory, square miles, the population of the principal Cities and Towns, the width of the Oceans, the length of Rivers, Seas, Lakes, Gulfs, Bays, Straits, &c.

1. Within a month a wife has been driven from her own home on the account of her husband who sought refuge from the brutality of her husband, who threatened her life. Her husband was maledict by man.

2. Two individuals in this town have within a fortnight suffered severe injuries in consequence of intoxication by rum.—One fell under his own weight which horribly mangled his leg—and the other had his arm broken in a drunk.

In other states, the learner is required to begin with Astronomy. In this, he begins with his own town, and at his own home, and as he proceeds feels that he is master of the subject. This plan has received the decided approbation of all Teachers who have used it.

The work has been introduced into many of the most respectable higher Schools, Academies, and Common schools, in the United States.

For sale at wholesale and retail, by CROCKER & BREWER, RICHARDSON, LORD & BOLBROOK, and CARTER & HESDE, Boston, Dec. 29.

NEW PUBLICATIONS.

A FULL AND ACCURATE account of the new method of curing dyspepsy, discovered and practiced by O. Holsted. With some observations on diseases of the Digestive organs.

A Comprehensive, pronouncing and explanatory Dictionary of the English language, with pronouncing vocabularies of classical and Scripture proper names.

J. E. Worcester.

THE GIRL'S OWN BOOK, by Mrs. Childs.

THE YOUNG LADY'S BOOK; a manual of elegant recreations, exercises, and pursuits, beautifully bound in crimson, with gilt edges.

And a variety of ANNUALS and other BOOKS suitable for Young People's Presents.

NEW YEAR'S GIFT. Just published, Memoirs of NATHAN W. DICKERMAN, who died at Boston, Jan. 2, 1829.

A few copies of the above are bound in rich silk with gold.

PIERCE & PARKER, No. 9, Cornhill.

NEW YEAR'S GIFT.

JUST published by the Massachusetts S. S. Union, and sale at their Depository, No. 42 Cornhill, Boston, a New Year's Gift, entitled, "The Naval and Commercial history of the United States, exhibiting the history of benevolent efforts in behalf of American Seamen." This little volume is in the form of Conversations, and from the pen of the author of Conversations on Bombay, and from the pen of the author of Conversations on men and S. S. Libraries.

Dec. 29.

NEW PUBLICATIONS.

The New-Bedford Mercury, speaking of the multiplicities of crimes in our country, which is truly appalling—contains the following queries:—"With such melancholy proof of increasing depravity before him, should not the philanthropist pause and consider the effect upon society of his plans for softening the criminal code, and diminishing a host of horrors?"—may not that which bears the garb of humanity towards the criminal, be the positive cruelty in its relation to the innocent and unsuspecting, the victim of all this ruthless severity? In a word—when there is no sudden illumination on the subject. Either there are several ways of curing dyspepsy, and his is not the only efficient one;

OBITUARY.

For the Boston Recorder.

In the Boston Recorder of 26th May, 1829, was the following brief notice of the death of Mr. John L. White, died on board ship Panama, in Canton, Mr. John L. White, aged about 22.—Supposed to belong to some town in New Hampshire. For particulars, his friends are referred to Rev. J. Greenleaf, Boston." It is thought that some account of the life and character of this young man will be gratifying to his friends, and may subserve the cause of pure religion.

Mr. John Lowry White was the only child of Mr. Calvin White of Richmond, N. H. His parents were informed of his death by the above notice in the Recorder. The news was sudden and distressing, but it is believed that they were enabled to say "The Lord gave and the Lord took away, blessed be the name of the Lord."

MEMOIR OF NATHAN W. DICKERMAN, who died at Boston, Jan. 21, 1829, at the 5th year of his age.

A GEOGRAPHY OF BOSTON, county of Suffolk, and the adjacent towns, with Historical Notices. By C. H. Snow, M. D. Enriched with Maps and Plates.

Hedge's Logic, a new stereotype edition.

Do. Questions to Logic.

Heeren's Greece.

Heeren's Poems, Svo, vol. I.

Do. do. Svo, vol. 2, Part I.

Do. do. Svo, vol. 2, Part II.

Do. do. 18mo, 2 vols.

Do. Earlier Poems, 2 vols. 18mo.

Do. Hymns.

Heeren's Remains, 12mo.

Haven's Sunday School Address.

Hobart's Reports, by Judge Williams.

Irving's Elements of English Composition.

Indian Guide, by William B. Fowle.

Inductive Grammar.

Judith and Esther.

Junius Unmasked.

Juvenal, with English notes.

Last Judgment.

Linear Drawing, third edition, enlarged.

Latin Reader, Part I.

Latin Reader, Part 2.

Latin Tutor, new and improved edition.

Key to Latin Tutor.

Lacroix's Algebra, by Prof. Farrar.

Lacroix's and Euler's Algebra, bound together.

Lacroix's Algebra, by Prof. Farrar, third edition.

Laplace's Mechanism Celeste, by Dr. Bowditch, vol. I.

Do. Those who take this vol. must agree to take four more volumes of the series when published.

Legendre's Geometry, by Prof. Farrar, new stereotype edition, with improvements and additions.

Letters on the Gospels, by H. Adams.

Long on Sales of Personal Property.

Do. do. vol. 2.

Law's Common Place Book.

Locke's do.

Lectures before Am. Institute of Instruction, 1820.

Merchant's Memorandum and Price Book.

Do. do. abridged.

Massachusetts Reports, 17 vols.

Mason's Reports, vol. 3, 4, and 5.